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WEEKLY REVIEW.

—A Mr. Newton, tutor of the sons of Sir Augustus Paget, the English Minister to the Roman Court, was present in the Vatican lately, as a spectator, when the Pope was giving audiences. Those who were presented to the Pope prostrated themselves. Mr. Newton kept his seat, supposing there was no impropriety in doing so, as he was not one of those who were presented. The Pope was very much annoyed when he saw it, and expressed his displeasure. Mr. Newton was put out by force and was subsequently dismissed by Sir A. Paget, who called upon the Pope and expressed his deep regret. How very ridiculous all this. How strangely would a chapter like this read in the Acts of the Apostles! When Cornelius fell at the feet of Peter, the Apostle rebuked him for it, saying, I myself also am a man." By the bye, why should Her Majesty have a minister at the Court of the Pope, now that the latter is without a temporal dominion? Why send a minister to the Vatican, and not send one to the head of the Armenian or Nestorian, or Shaker, or any other ecclesiastical body? The United States Government have no minister at the "Court" of Pius IX.

—The *Times of India* thinks three lakhs will be required for the reception of the Prince of Wales in this City, and calls for the appointment of a Committee.

"The sole thought should be how to produce the most brilliant and effective display possible; and Mr. Crawford's talents in this direction and his popularity with the native community point to him as the man of all others who could aid in rendering the reception of the Prince in this city worthy of its citizens."

We do not think the sole thought must be the one expressed, and we beg, at the outset, to enter our protest against the nomination of Mr. Arthur Crawford as president of the Committee, for reasons that are sufficiently known to the community. As we believe the Prince does not come to Bombay till he has visited the other Presidencies, we should suppose that preparations might very well begin some four months hence.

—The Brahmins of Poona have now, it is said, discontinued their prayers for the restoration of the ex-Gaekwar, Mulharrao. In our issue of Feb. 30th, before the trial commenced, was a letter asking Christians to pray "that iniquity might be brought to light, the truth established, justice administered, the reign of oppression come to an end." We know that prayer was offered to this effect; we were present at a meeting convened specially for the purposse. These prayers have been answered, and others, offered at the same time, will, we doubt not, be also answered.

—The following paragraph is from the *Bombay Gazette*:

"The *Indian Church Gazette* has, of course something to say about Moody and Sankey. The following is an extract from an article in that journal in the last number:—'Of what they may be doing at home it is difficult to judge at so great a distance; but if we may form any idea from what we have seen of their present coadjutor, Mr. Taylor, who has been at work in Calcutta, we must say that we question whether the evil done may not outweigh and overbalance the good. Mr. Taylor in fact, we know in several instances, was simply a sheep stealer. He allured those who were quietly feeding in another pasture and carried them off to his own pet preserve.' What has the *Bombay Guardian* to say to this? Are not he and his friends receivers of the stolen goods?"

The Rev. Luke Rivington was lately in Bombay and preached in several churches of the Establishment. At one of his meetings a Presbyterian, a Baptist or a Methodist is present, and is convinced by the preacher's words that he has hitherto been in error, and that the good offices of the priest are necessary that he may obtain forgiveness of sins; and after the meeting seeks an interview with Mr. Rivington and with tears in his eyes gives expression to his new convictions. Are we to understand that Mr. Rivington would address him in the following style: "Sir, I would have you to know that I am not a sheep-stealer. It is in vain for you to entertain the flattering hope that the Church of England will receive you into her pale. You are a Baptist, or you are a Presbyterian, or you are a Wesleyan; whatever you are, that you must remain, under penalty of being regarded as *stolen goods*, and of bringing upon the minister who receives you the reproach of being a sheep-stealer."

Under the preaching of the Rev. Wm. Taylor many found out that notwithstanding their attendance upon church ordinances for years, they had never really understood the privileges of the Christian, nor what Christ requires of him; found out in fact that they were not in Christ; they sought the Lord and obtained joy and peace in believing, power to overcome temptation, and the witness of the Holy Spirit with them. Mr. Taylor sought to get men saved, and did not solicit men to join a church. Many who were thus converted remained with the churches where they had been accustomed to worship; a considerable number joined the Methodist Episcopal Church organized by Mr. Taylor.

The great Shepherd of the sheep said; "I am come that they might have life, and that they might have it more abundantly." His under-shepherds have the same aim. "By their fruits ye shall know them," says Jesus in the Sermon on the Mount, with reference to those who claim to be shepherds.

With regard to Messrs. Moody and Sankey, no unbiassed man can doubt that the Lord is using them to the salvation of many. Thousands of Christians are testifying that they have been marvellously quickened and blest under their preaching, and are now working for the Saviour with an earnestness and success formerly unheard of. Yet the *Indian Church Gazette* thinks the evil done outweighs the good. What is this terrible evil that outweighs such stupendous good as we have mentioned? Is it that some have ceased to put the Church in the place of Christ?

—*Public Health. The Worth of Fresh Air.* This is a pamphlet of 44 pp. in Marathi, translated by the Rev. Vishnu Bh. Kurmurkur from one of the publications of the Ladies' Sanitary Association. In no country is the question of pure air of greater importance than in India. Here is an excellent little work on the subject, one calculated to be very useful. Some of the pernicious usages of the people, in their connection with disease, are pointed out. The little book is written in very easy yet chaste Marathi, and we hope will have a wide circulation.

—On Tuesday evening last a Tea-meeting, with sacred music and addresses, was held in the Baptist Chapel, Bellasis Road. The house was filled with Christians of different denominations, and the meeting was felt to be a very successful one; all seemed to enjoy themselves and many probably were profited. The anthems, and other pieces sung, were well executed. Addresses were given by the Rev. J. Urquhart, Captain Oldham, the Rev. C. W. Park, Captain Simpson and Rev. G. Bowen. We understand that the debt resting on the Baptist Church has been entirely paid off.

—The occasion of a general holiday last Saturday was used by many Christians in Bombay in waiting upon the Lord in an All-day Meeting. It was a season of much blessing, and the five hours slipped rapidly away. The special topic of the day was the Holy Spirit. During one of the hours, there was a Bible Reading after the following manner: the chairman asked for Scriptural testimony concerning the Spirit and His work, from the Gospel of John and from the 1st Epistle to the Corinthians; some one would read a text; the chairman or any one else so minded made a remark upon it; text followed text, with interspersed remarks or illustrations. In the course of the day, some 40 or 50 told of what the Lord had done for them; a larger number perhaps led in prayer; many special requests for prayer were brought before the meeting. It was noticed as a happy coincidence that the day of meeting was the same on which the great ten days' convention of Christians at Brighton was to commence.

—We do not see the comic papers of India, but from a notice in the *Bombay*

Gazette we are led to believe that India would be the better without them. We cannot think it desirable that European society should be represented to the Natives as more scandalous or more contemptible than it is. Here is an extract from the notice in the *Gazette:*

"We look upon the lottery for the 'Spanish lady' as a very discreditable affair, and though *Figaro* gaily boasts that a great many married men have written to ask if they could be allotted tickets in the lottery for the 'Spanish lady,' we can only say we are sorry to hear it, and hope that no domestic tragedy may arise in their households from their indiscretion. The very fact that married men are being tempted to join in a raffle for a 'Spanish lady' ought to open *Figaro's* eyes to the mischief he is likely to create in a thousand peaceful domestic circles by his ill-advised publication of a scheme to draw a woman by lottery."

—WE are sorry that through inadvertence the Report of the London Society's South India Missions for 1874, has not till now been noticed by us. At present we can only briefly mention some of the statistics. There are 21 missionaries, 7 using the Tamil language, 8 the Canarese, 6 the Telugu. It is about 70 years since the missions in Madras and Vizagapatam were established. There is also 1 female missionary. There are 11 ordained Native ministers and 25 evangelists; catechists and other helpers, 67. There are 205 school-teachers, of whom 82 are Christian. There are 1,045 communicants, out of a total Native Christian community of 8,579. Included in this last number are many "adherents," by which we understand persons who have renounced idolatry and placed themselves under Christian instruction; 3,259 of these are in the Cuddapah district. In that district there are 78 outstations There is great difficulty there in supplying a sufficient number of Native preachers. There are 10 Anglo-Vernacular Schools in the different Missions. yielding fees to the amount of Rs. 17,846. We hope shortly to notice this Report more particularly. The Travancore field is not embraced in this Report.

—MR. GOSTLING, in his pamphlet, considers the Tulsi and the Vehar lakes as "component parts of a comprehensive water supply," and undertakes to show how "the whole contents of the two lakes, with 5 gallons additional from catch-drains, making a total of 29 gallons per head, can be delivered at a pressure of 100 feet, day and night, at little greater expense than that calculated by Mr. Pedder." Meantime an English joint stock company comes forward with grand propositions. We have the impression that Bombay is well supplied with water, if waste were excluded, though another main from Vehar seems to be needed. At all events a supplementary supply is all that is needed, and surely it is not necessary for this, to deliver the city into the hands of a great English company of financiers.

—COLONEL DAY, a gentleman well known in this Presidency, returned from Europe about three months ago in excellent health, but in about six weeks was ordered off sharp by the doctors. He left for England April 19th, but we regret to say that he died on the passage. He was suffering from enlarged liver.

Ah, we are not straitened in God. We are only straitened in ourselves. We limit God by our sluggishness and unbelief. We set the bounds to his giving by setting bounds to our asking. When he leaves the infinite open to our requests we bring in the narrow horizon of our languid desires or our halting faith.—(Ext.)

A CORRESPONDENT, who writes to us in a very cheering strain as to the benefit derived by him from this paper, closes his remarks by asking:

"Have you ever noticed how the world, and worldly Christians too, have no objection to "religion" in the abstract nor to discussing "ecclesiastical" matters, nor even to the name and Law of God, nor to morality, &c., and how it is the name and work of *Jesus Christ*,—and, above all, all reference to the *Holy Spirit* with which our Lord was anointed and which it is His peculiar prerogative to give us,—that they avoid, as if it were *the* plague-spot of the universe. They shrink instinctively from all approach to the Cross, or even the very name of Christ. I first began to notice this only a year or two ago And ever since I have been astonished to find how completely the remark has been confirmed by observation in society and in books and periodicals. I am now quite satisfied that Jesus Christ and Him *crucified* is the surest of all touchstones for spirituality of Christian character."

THE following remarks by the Bishop of Oxford are as striking as they are pertinent:

"Our disputes remind me of that dark picture which Josephus drew of the holy city torn to pieces by factions, while the Romans were thundering at her walls. We quarrel about modes and theories of confession of sin, before adversaries who deny that there is such a thing as sin to be confessed. We wrangle over the doctrine of sacrifice, the situation of an altar, and the vestments or position of the priest, to the infinite satisfaction of those to whom the whole notion of sacrifice and atonement is an absurdity; and we discuss the ceremonial of worship in the audience of multitudes who say that there is no God. At present it is difficult, even in the Houses of Convocation, to get a patient hearing for questions touching the duty of the Church to the heathen, or to Christians not of our communion, for statements of difficulties in dealing with ungodliness at home, or for proposals of amendment in the practical working of our own diocesan and parochial system. There, as elsewhere, controversies about ritual, and about certain doctrines arbitrarily associated with it, seem almost exclusively to interest Churchmen's thoughts. That the question of what is called 'the eastward position' should be regarded as of engrossing importance, is—even from a liturgical point of view—amazing; that it should be discussed, as if a citadel of orthodoxy were to be defended, or a stronghold of antichrist to be attacked, might tempt one to despair of the prospects of the English Church. There are disputants on both sides of this miserable quarrel who love the Lord Jesus Christ in sincerity; is it impossible to persuade them to tolerate one another, and to unite against His open foes?"

WE have received from the Rev. R. L. Page a letter having reference to an extract in our Epitome of last week, from the *Calcutta Christian Intelligencer*. "Anglicanus," a correspondent of the *Intelligencer*, gave some extracts from a catechism published by the Cowley Fathers; and gave also his opinion of the expressions used. Mr. Page says:

"You cannot yourself really believe, I feel sure, that we teach that the B. V M. was the mother of our Lord's Godhead. and therefore herself God, and yet this is what the extract you have inserted distinctly implies."

We rather understand "Anglicanus" as pointing out what would be the inference likely to be made by Native Christians, from the expression used. As a matter of fact we know that among those who are most familiar with it, nothing is more common than such an equalization of Mary with the Godhead in the matter of human salvation. The use of this designation is shown to be most objectionable, because of the inference so readily drawn. Mr. Page calls upon us to withdraw "this most unfounded charge against us." We have brought no charge. We have published an extract from a catechism put out by the Society of St. John the Evangelist, and the comment upon it made by a correspondent of the *Intelligencer*. Mr. Page gives extracts from the catechism to show that it teaches the derivation of the Divine Nature of Christ from God the Father eternally, and that of his human nature from the Blessed Virgin Mary. Mr. Page adds:

"You must be well aware of the history of the term *Theotokos*, Mother of God, as applied to the B. V. M., by the Councils of Ephesus and Chalcedon to assert the doctrine of the Divinity of our Lord's person against the heretics of those days, and that the term has been received and used for the same purpose by the greatest theologians of the Church since those days." (See also Bishop Pearson on the Creed, Art. Born of the Virgin Mary.)

The following note on the terms *hadis* and *tazim* is from the Rev. Nehemiah Goreh, "Missionary Priest and Translator of the Catechism:"

"The word *hadis* is used in the translation of the Evangelist Catechism as a translation of the word *paradoseis* (traditions) used by S. Paul in the passage "hold the traditions which ye have been taught whether by word or our epistle" (2 Thess. ii. 15) The Urdu translation (Bible Society, Roman Urdu, 1860) uses a paraphrase, but the word *hadis* is given in dictionaries as a syyonym of tradition.

"The word *tazim* is not used in the Urdu language to signify divine honour or divine worship, but simply to express showing respect as to parents or masters or to things bearing in any way a relation to God, such for instance as the book of the Bible. I think it is not even so strong as the word *reverence* used in the original.

We remark in conclusion that the letter in the *Christian Intelligencer* appeared more than a month ago and has been copied into many papers.

The Bombay Guardian.

SATURDAY, JUNE 5, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

XIII.

WHAT was the feeling that caused Paul to refuse to receive his support from those to whom he preached the Gospel? "Ye know that these hands have ministered to my necessities and to those who were with me," he said to the elders of the church at Ephesus, where "by the space of three years" he had been preaching. During the two years spent at Corinth he worked at his trade of tent-making. To the Thessalonians he says: "Labouring night and day, we would not be chargeable to any of you." Writing to the Corinthians (I. IX.) he shows how much importance he attached to this course. He shows that in following it, he was foregoing a right; he had a scriptural and rational claim upon those whom he had brought to Christ, for the means of subsistence; the labourer is worthy of his hire; thou shalt not muzzle the ox that treadeth out the corn; if we have sown unto you spiritual things, may we not reap your carnal things? He had a manifest right to lay aside all thought and care pertaining to his support, and throw the responsibility of it upon his converts. And as it is evident that Paul lived in a most frugal manner, we see that the burden would not have been heavy at all. But he foregoes this right; he does it on principle, "that

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the Gospel of Christ be not hindered," 12; nor can he be induced to alter his course in this matter. "It were better for me to die, than that any man should make my glorying void." In preaching the Gospel he has nothing to glory of, for necessity is laid upon him; woe unto him, if he preach it not. The Scriptures pointed him to the case of Jonah, who having been commissioned to preach to a Gentile city, declined to obey, and was followed by the typhoon of God's wrath, until he set his face to go to Nineveh. Paul knew that Christ was not to be mocked, and for him to decline obeying the command would have been to make for himself a hell upon earth. So he could not fully show his love to Christ by simply preaching the Gospel. But by renouncing his claim to subsistence, and working for his own support, he gave men evidence that his heart was in the matter; he was actuated by a sincere love to Christ and to the souls of men. It is the free-will offering that is most emphatic in the way of testimony. The Gospel was a free gift from the Lord; Paul wished also his own share in it to be a free gift. "Lest we should hinder the Gospel of Christ." Men are habitually influenced by selfish considerations, and they constantly attribute the actions of others to these; and in nothing are they more ready to suspect the influence of covetousness, than in the preaching of the Gospel. The Gospel is in its very nature unwelcome; it comes to strip men of their imaginary righteousness, and wean them from self-will and from sin; and nothing will please them better than some pretext for attributing to the preacher selfish motives. As a matter of fact, we find that even in Christian lands ministers are by a very large class regarded as more solicitous to feather their own nest than to benefit their fellow-men. Paul considered it of very great importance that men should see his disinterestedness, not that he might be approved of them, but that his Gospel might thus be furthered.

Paul did not absolutely refuse to receive aid when it came from those who were already grounded in the truth, his fellow-believers, and when it was quite spontaneous. Once and again he received aid from the Philippians; and during the years that he was a prisoner in Rome, he seems to have received repeated aid.

Paul deeply felt the necessity of having characteristic features of the Gospel developed in his own life, in order that men might understand it. He points out the importance of this to Titus: "In all things showing thyself a pattern of good works." Thyself the pattern, the specimen. Oh, if every preacher would lay this exhortation to heart, and by the grace of God become what he would have men to become! Who so fitted to commend a physician as the one who has been completely restored by him?—See also the beautiful verse, Acts xx. 35.

Some one lately said that nothing would more effectually secure for the heathen the sympathies of English Christians, than for a number of the most influential ministers in the chief cities of Great Britain, to leave their charges and go with the Gospel to China. But perhaps something else is to be desired before this. When we consider the immense wealth of England and other Gospel lands, and the great snare that this is to church-members, we cannot but think that the greatest blessing would come upon the home churches if many of their most esteemed ministers renounced their salaries, adopted a very frugal and simple style of living, and gave some time daily to some humble employment whereby they might earn a subsistence, and then preach the Gospel without money and without price. At present, how many ministers are racking their brains to find the means of driving more truth into minds already crammed to bursting with truth. The water in a well is of no use until it is drawn out and set a-flowing among the plants. It is not instruction that church-going people want, so much as a spirit to carry out the instructions received; and they would not really lose if a good portion of the time of their ministers were taken up in an endeavour to body forth the disinterestedness, self-denial and love of the Gospel.

We are not, however, writing for the ministers of England and America, but for strangers and pilgrims in many lands. And the question for each one of us is, How may I profit by the example of Paul, and show my love to Christ in the most unequivocal way?

THE CHERUBIM AND THE WHEELS.

In the first chapter of Ezekiel we have a vision of the living creatures, which some may be assisted to understand by noting first carefully the things predicated, viz:

Life. Four living creatures, or four living ones. So Rev. iv. 6. Not beasts.

Diversity. Four-faced.

Unity. Unity of sentiment, of aim, of action.

Brightness. First attributed to their feet, 7. Then to their whole persons and surroundings, 13.

Human agency. The hands of a man, the face of a man, the likeness of a man.

Velocity. 14 Wings. Lightning.

Straightforwardness and Inspiredness. Guided by the Spirit in a straight course.

Illumination. 13.

Rotation, 16. The wheel in the middle of a wheel, transversely, two hoops intersected, looking to the four quarters of the earth. Thus also showing *Catholicity.*

Humility. Touching the earth, 15.

Elevation, 18.

All-seeingness, 18.

Motion, with articulate *speech,* voice of a host, 24.

Word of God, 24.

A glorified man on the throne, 26.

Consuming fire, 13, 27.

Splendour, 27.

Amber-colour, 27

The rainbow, 28.

Commingling of heaven and earth.

Multitudinousness. Full of eyes; the voice of a host. See also x. 12, 13.

Angelic ministry, combined with human.

The Father, the Son, the Spirit.

In viii. 1, 4 the man on the throne is represented as the glory of God. In x. 2, an altar is evidently referred to.

A careful consideration of these several particulars will show, we think, that the vision relates to *the temple of God* under the dispensation of *the Spirit.* See Peter's description of this temple (1 Pet. ii. 4, 5); Paul's (Ephesians, ii. 20-22 and 1 Cor. iii. 16); our Lord's words, John iv. 21-24; and the Acts of the Apostles generally. It is a living temple, vital in all its parts, embraces a mighty host found in all lands, is continually moving for the reception of new living stones, for the salvation of sinners; having fire for the purging of the sins of men, and bidding all look unto the man who is now upon the throne; in the temple of God, he is seen in his beauty and glory. Animated by a heavenly zeal, evangelists hasten to the ends of the earth, but carefully cherish their oneness with the people of Christ, the body of Christ. *Readiness* to move in any direction, without ever turning from the true path, characterizes the temple of God, especially as it will appear in the latter days. In x. 13 we read: "As for the wheels, it was cried unto them in my hearing, O wheel!" This implies intelligence, responsibility, subjection to Divine command. The four faces represent: the man's face, intelligence, foresight; the lion's, strength; the ox's, patience; the eagle's, swiftness, or possibly 'the affections on things above.' Power to overcome that which is evil, and patience to submit to all that God appoints, and the faith that has its home on high, all go with the servants of God in their witness-bearing for Christ.

There is something truly sublime about this vision. Imagine an immense wheel, let us say 100 yards broad and a mile high, but sometimes rising higher by inward expansion; traversed at right angles by a similar wheel; within innumerable angels, cherubim, seraphim; over all a throne of inconceivable splendour, on which is seated One that bears a human form transfigured; the whole of the mighty edifice, uniting heaven and earth, moving together, moving in any direction, at the will of the animating Spirit. What can resist this stupendous chariot of fire? The most colossal temples of heathenism and false religion are crushed beneath it and reduced to powder; but, wonderful to relate! the humble suppliant is caught up into it and made to participate in the glory and bliss; and as we look we see that the whole is formed of living beings, saved sinners.

GLEANINGS IN EPHESIANS.

Manifold wisdom. iii. 10.

So far from seeing wisdom in this scheme of redemption, almost every man thinks he can improve upon it, and almost every man clings to his own method of salvation rather than submit to God's. Some complain that a complete revelation was not given from the beginning, instead of the piecemeal revelation that needed 4000 years to reach completion. If God had adopted their plan, it would have been as though Mr. Barnardo, of London, instead of receiving the city Arabs, the children of vice and ignorance, to his reformatory, should have sent them at once to Oxford to receive a University education. The fact is, man would not receive the revelation otherwise than piecemeal; there was a regular conflict to get him to receive each new measure of light. Man insisted upon working out his own problems, alleging that he could do for himself and needed no special help; and it was only after the most persistent and signal failure, that he could be weaned at all from his self-sufficiency. It is the self-sufficiency of man, not his ignorance or his degradation, that constitutes the great barrier in the way of man's salvation. It was absolutely necessary that the God-given system of salvation should be subversive of man's self-trust, otherwise man would have been only the more inflated by it. But that would have been no salvation at all; it would have been a concession on the part of God that man needed no salvation. A salvation specially suited to one nation, or class, would have stimulated the pride of this nation or class and the envy of others. We wanted, then, a

revelation suited for all. If man needs a salvation from God, he must be under the mastery of sin; if under the mastery of sin, the salvation must be received by faith. For all without distinction; receivable by simple faith; what more? It needs to be accompanied by power for the subjugation of sin, the new creation of the heart, a life of holy obedience. Furthermore, there must be a vindication of God's law; all living creatures must be made to see that sin is the greatest conceivable blunder. The goodness of God in giving this law to man; His wisdom, justice, purity, sovereignty, these must be manifested. Everlasting blessedness and usefulness secured to all who submit to God's way of salvation. All these and other points are secured by the everlastieg Gospel, and thus the manifold wisdom of God is displayed through the redeemed.

Epitome of News.

Saturday, May 29.

—*Advance;* San Francisco: "Very extensive and powerful revivals are prevailing in all portions of the State. At San Jose, where the first home missionary church was planted, at Sacramento, at Stockton, at Antioch, at Santa Cruz, many conversions are taking place. The Plymouth Church, Rev. T. K. Noble's, in San Francisco, has received twenty-three members, eighteen of them on profession, as the fruit of an interest antedating the beginning of the Hammond movement here. And now great throngs, four or five thousand daily, are flocking to hear the gospel from Mr. Hammond and his co-workers. Men long resident here tell me that never since gold was discovered have they known the air so full of spiritual electricity as for the past two months. We hope and believe the end is not yet.—Dr. Stone is engaged heart and hand in the Hammond movement. It is said that more than 150 members of his Sunday school have in the past two weeks signed the Christian covenant. In Oakland interesting meetings have been held ever since the Week of Prayer, with good fruit already and with abundant promise yet for the time to come. The civilization of California greatly needs a moral renovation, and it really seems as though the day for it were drawing nigh.

—*Bombay Gazette;* Baroda, 28th: "This morning the Gaekwar went to the temples in the City and offered thanksgivings. In the evening there was a grand Durbar at the Residency, at which Sir R. Meade, on behalf of the British Government, presented the Gaekwar with a dress of honour, an elephant and a horse. The Gaekwar and Sir R. Meade then proceeded to the parade ground, where the native troops and the European Artillery and Infantry marched past and saluted.

—Arab tribes have destroyed portions of the telegraph wire between Hoodeida and Sanaa.

—The *Darjeeling News* hears from Patna that "another of the miscreants who were guilty of the murder of defenceless Europeans during the mutiny has been tried at Champaran, and, notwithstanding the lapse of time, found guilty. The scoundrel in question was a duffadar named Dalil Khan, in the old 12th Cavalry, stationed at Segauli, under the command of the late Major Holmes, and with a few others incited a portion of the regiment to mutiny. Major and Mrs. Holmes were out driving in the evening when this occurred, and Dalil Khan, with some five other troopers of his own stamp, mounted, followed, and foully murdered them. They cut the Major's head off, and threw the bodies into a ditch; and, on return to the station, Dalil Khan took command of the regiment, turned it out on parade, and exhibited the Major's head to the men. He then set fire to the bungalow of Dr. Gardner, the medical officer of the regiment, and murdered him, his wife, and one of his children. Another child, a girl, was saved by a jemadar of the regiment, who brought her to the Magistrate at Motihari. The regiment, with the exception of some seventy Kabuli and Punjabi troopers, who remained faithful, marched to Lucknow, and joined the rebels there."

—The *Bangalore Examiner* says that three European sailors and a person who professes to have been late a captain of the 2nd Bengal Fusiliers, have made a profession of Islam in that city.

—*Times of India:* "Signor G. Gonzales and Miss Theresa Ruiz, a lady acrobat, were carrying out certain gymnastic feats on the bridge of the steamer that was conveying them to China, when accidentally Miss Thereza Ruiz lost her balance and fell into the sea. Signor Gonzales on seeing this immediately jumped after her to rescue her, but both the parties, being ignorant of swimming, commenced struggling most desperately to save their lives, but in vain. The steamer was at the time steaming at a very high rate, and all efforts on the part of the engineers to stop her engines were vain, and it was not until she had run a couple of miles from the place where the accident had occurred that she came to a stop. They steamed back in search of them, but to no purpose. Neither Signor G. Gonzales nor Miss Theresa Ruiz were to be seen; the steamer kept cruising for hours in search of their bodies, but they could not be found; the idea was then abandoned, the captain, and crew, and the rest of the company joined together and read a few prayers on behalf of their dead friends, after which the steamer steamed off and arrived safe in China."

The parties mentioned belonged to Chiarini's Cirtus troupe, that was in Bombay last year. If we remember rightly, some tragedy occurred at the time they were here.

Monday, May 31.

—*Bombay Gazette;* Surat: "Mr. Syed Hussain El Medini, Judge of the local Small Cause Court, is very shortly to retire on pension. Mr. El Medini is not so popular as he ought to be, though personally I have known him to be a very courteous gentleman. He intends to go to England and take robe in one of the Inns of Court. He has been a convert to Christianity for many years past, and perhaps this circumstance has estranged him from the Mahomedan and Hindoo communities."

—Eighteen of the men concerned in the prison mutiny at Singapore, when the Superintendent was killed, have been found guilty and sentenced to be executed. Eleven others are to be tried.

—A Hongkong paper contains the following item:—A Japanese priest has presented a memorial to the Vice-Minister of the Department of Public Worship, stating that many Japanese have deserted the faith of their ancestors and adopted the tenets of Christianity, and enquiring whether he is permitted to oppose the spread of the foreign faith. His objections to this latter are that it "inculcates neither respect to the sovereign, nor the honour due to parents, and, as it involves laxity in the discharge of these civil and domestic duties, must prove injurious." The reply to this is probably more satisfactory to the memorialist than it will be to the foreign residents in Japan. The Vice-Minister's reply is, "Memorial approved and permitted. But *excepting religion* nothing must be done to diminish the good understanding which exists between foreigners and the people of this country." It is somewhat distressing to find that even at this time of day the Japanese Government endorses a statement that the Christian religion "inculcates neither respect to the sovereign, nor the honour due to parents;" and the Vice-President of Public Worship would have done better had he directed the applicant to make himself better acquainted with the truth of Christianity before petitioning to be allowed to oppose its spread."

—Cantelli and Swaby, Accountants of the Comptoir D'Escompte de Paris at Yokohama, absconded with $37,000 in a schooner. They were pursued and overtaken, but, before they could be arrested, Cantelli shot himself in the head and Swaby shot himself in the heart.

—*Friend of China:* "In the course of eight years nearly two hundred thousand peculs of opium left the port of Hongkong, and were introduced into China without paying duty. The "blockade" which seems so flagrant an injustice to the Hongkong mind is nothing more nor less than an attempt on the part of the Chinese Customs service to recover some portion of the duties upon goods smuggled from Hongkong as a base of operations. Customs stations are established just outside of British waters, and cruisers lie in wait to overhaul the junks which have left the harbour. The measure of self-defence was not resorted to until after the proposal of the Chinese Government to locate a Customs official or a Consul in Hongkong had been negatived by our Government."

"We remember the time, hardly three years ago, when the three vices to which the Chinese are specially addicted, gambling, opium-smoking, and the social evil, were all recognized and "regulated" by the Colonial Government, all carried on in houses conspicuously marked as being open under Government license, all contributing more or less toward the colonial revenue. Of the first of this foul triad, this is now happily no longer true. But opium-smoking and that other vice are still to Chinese eyes under direct Government patronage. Nothing but most lamentable ignorance of the Chinese mind could have led the colonial authorities to this direct contradiction of all that the Chinese hold to be sacred duty on the part of their rulers."

—*Indian Statesman:* "We regret to announce the death of our well known townsman, Mr. Kahandass Muncharam, Executive Engineer, Presidency, on Friday last, at his residence on Malabar Hill. He was for the last ten years an Executive Engineer, during which period he was always looked upon by Government as an engineer of great skill and ability."

Tuesday, June 1.

—*Times of India:* "As regards the common pariah dogs which infest every town and village in this country, they ought, if found loose, to be indiscriminately put an end to by the police. But cases of madness among dogs kept by gentlemen in India are also common in the hot weather, and these animals should be strictly watched even if they are not tied up. For days before the disease declares itself in a virulent form the dog is uneasy and restless, snappish and irritable; and if, on the appearance of these symptoms, he were at once tied up, we believe cases of hydrophobia would very much decrease."

—Same; Rangoon, May 31st: Dacoits were encountered in a rice field at Pyagalay, ten miles from Pegu. Two dacoits were killed and two seriously wounded. One of the latter is now in jail, and confesses that almost every village in the Pegu district is filled with dacoits. The policemen would not advance with their European leaders.

Colonel Hamilton was buried with military honours on Saturday. All Rangoon attended. Deceased was very popular. The dacoits who shot Hamilton are another band than the one who recently wounded the Superintendent of Police, Mr. Davidson.

—*Madras Mail:* "The Rev. W. Dawson, who died lately on his way to England, was an East Indian Missionary in connexion with the London Missionary Society. Mr. Dawson obtained his theological training at Madras, in the independent Seminary established in Vepery by the late Rev. John Smith in 1837. After passing through the usual course, he was ordained about the year 1841, at the same time with his fellow-student the Rev. Richard Johnstone, now stationed at Cuddapah. Messrs. Dawson and Johnstone, being both good Telugu scholars, were selected for the Telugu Mission, and Mr. Dawson was nominated to Vizianagram, where, for the last 33 years, he laboured with great success. During the famine in the Northern Circars, Mr. Dawson, we are told, established a *chuttrum* for the accommodation of the poor. Mr. Dawson was a man of a quiet, unobtrusive disposition, devoted to his work, and much endeared to his numerous friends, who now have to lament his departure from their midst."

—*Bombay Gazette:* "We regret to hear of the death of Dr. Sinclair, Director of Public Instruction in the Berars. He was a man of very varied knowledge and attainments. He was a very old servant of the Government, and would have been entitled to retire in 1878 on his full pension. He was attacked with paralysis a short time ago and was recommended by his medical advisers to go home, but was unwilling to do so, being anxious to serve his full time. A second attack of the same disorder terminated fatally after a few days' illness. Dr. Sinclair was for several years Professor of Mathematics and Natural Philosophy in the Elphinstone College, which he held till 1866, when he was succeeded by Mr. F. J. Candy."

—*Lucknow Witness:* "The following extract is from a letter to a chaplain of the Church of England. The Chaplain had spoken with extreme contempt and dislike of the two Evangelists whom God has so highly honoured, saying he wished to know and to hear nothing of them, and the principal reason which he gave was that they were schismatics and heretics!"

"To tell you the truth your remarks on Moody and Sankey shocked me. These men are nothing to me in themselves. But there is one peculiarity about them which wins my warmest admiration, sympathy, and *love*. They preach Jesus Christ and Him crucified. I have read reports of many of their speeches, and never before did men more simply, more faithfully, try to divert the attention of all from *everything* except Jesus the Anoint-

ed One, pointing *solely* to the Lamb of God who taketh away the sin of the world, and who is the Fountain of the Holy Spirit to all who thirst for it. Seeing how God blesses their labours, how loyal they are to the Head of the Church, how they love Him, and *wish others to love Him*, I can but say with the Apostle, "Grace be with *all* them that love our Lord Jesus Christ in sincerity."

Wednesday, June 2.

—*Bombay Gazette*: "The cruelties of the Inquisition, the mysterious crimes committed by Italian tyrants in the Middle Ages, the thrilling tragedies enacted in the Tower of London three or four hundred years ago, have all been rivalled by the deeds of Mulharrao during his brief sojourn of four years on the throne of the dynasty of Peelajee."

From the Baroda Blue Book recently published, it brings forth sufficient proof of this statement.

—"A melancholy accident occurred on board the steamer *Rosario* yesterday morning at 7 A. M. The crew were engaged hoisting in bags of wheat at the after hatchway. The chief mate, Mr. James Williamson, was standing near the hatch when a slingful of bags was hoisted, swung on board, and hit him on the back. He was knocked down the hatchway, head first.'

He was killed immediately. He has left a wife and six children, in whose behalf a subscription list has been opened.

—Heerjeebhoy Byramjee, a Parsee, killed himself yesterday with arsenic.

—Same: "Mr. Cosseret, of the Inland Salt Revenue Department, left Bombay for Callian, near which he is stationed, on Sunday last, by the mail train at 2-30 P. M. Fifteen minutes after reaching Callian he expired on the platform of the railway station. It seems that he felt indisposed before quitting the Boree Bunder station and went to the European General Hospital for advice, but hearing the warning bell ring for the departure of the train, he hastened back to the station without having obtained the desired advice. An inquest was held by the Civil Surgeon of the station, and a verdict that death had resulted from heat apoplexy was the result."

—The *Friend of India* says that Mulharrao, the ex Gaekwar, is to receive a pension of Rs. 10,000 a month.

—'When,' says Monsignor Capel, 'I see our prayers transferred wholesale to Ritualistic books of devotion: when authors like Mr Orby Shipley publish the *Ritual of the Altar* according to the use of the Church of England, and I find therein the whole of our Mass: when convert clergy and laity from the Ritualistic party assure me they have been in the habit of confessing and receiving absolution; have constantly prayed to the saints and angels; and have neither added to, nor taken away from, what they believed as Ritualists concerning the Blessed Sacrament, I cannot, notwithstanding Canon Liddon's explanations, do otherwise than assert that the Ritualistic clergy are assuredly disseminating our doctrines.'

Thursday, June 3.

—*Bombay Gazette*; Allahabad, 2nd: "The Chinese General Leeseefabi, Military Governor of Momein, the supposed instigator of the attack on Colonel Horace Browne's Expedition, has been received with great honours at Mandalay by the King. This friendly demonstration towards our enemy bodes ill for the pursuit of a wise and conciliatory course by the Court of Ava. The opinion now generally held among the best authorities at Simla is unfavorable to the peaceable settlement of existing difficulties."

—Telegram, Hongkong, 2nd: The local trading steamer *Pegang*, commanded by Captain Carroll, was totally lost on the night of the 31st ultimo in her passage between this port and Macao. A terrific typhoon was blowing, and all souls on board perished, with the exception of the first and second engineers and a few passengers.

—The steamship *Cathay*, with English Mails, left Aden for Bombay, 2nd, at 3 P. M.

—The island of Saghalien, at the mouth of the River Amoor, is ceded to Russia. Saghalien was formerly held jointly by Russia and Japan, the latter occupying the southern and the former the northern portion of the island. Its extensive coalfields are to be worked by Russian engineers and miners, and it is intended for this purpose to employ a large number of the convicts from Siberia.

—The congregation of the Free Church of Scotland in Calcutta contributed last year Rs 25,032.

—The steamer *Schiller*, New York to Hamburg, 254 passengers and 101 crew (total, 355) went on a ledge of rocks near Scilly, at 10 P. M., May 7th, in a dense fog. 312 perished, only 43 being saved. There were eight boats, but only three were successfully launched and only two survived the night's storm. The passengers were generally panic-stricken. It was the birth-day of one of the officers, and there had been a rejoicing on a small scale in honour of the event. The engines were at half-speed The place of the wreck was a third of a mile from the Bishop Lighthouse, which could not be seen through the fog.

—A Kling man under the influence of bhang, with a sharp parang in his hand, entered a Mission chapel in Singapore as the Rev. Mr. Gomez was about commencing a Chinese service, and began to lay about him with his weapon. The people fled, but the minister grappled with him, and the man was finally secured.

—The convict Orton has lost 148 lbs in weight since his incarceration. He ought to be very thankful.

—*Evangelical Christendom*: "By the death of Dr. Robert Buchanan, the Free Church of Scotland has been deprived of one of the most eminent ministers, and one of the foremost and most influential men, in her communion. His practical sagacity, his Christian earnestness and zeal, his loving sympathy, the warm interest he took in all public matters affecting the well-being of the Church,—alike contributed to the singularly high place he occupied in the estimation of his brethren. His remarkable power of controlling and influencing those around him seemed to grow with his advancing years. In ecclesiastical matters his judgment was regarded by all with whom he came in contact, and by the great bulk of the members of his own communion, almost as decisive, and indicative of the right course to be pursued on all the leading questions of the day. For many years he had been the pastor of the Free College Church at Glasgow."

—*Overland Mail*, May 14th: When the Princess of Wales and her children were travelling to Windsor, on May 11th, a stone discharged by a boy from a catapult smashed the plate-glass window of the Royal saloon.

Mr. Tillett (L.) has been unseated by the Norwich petition. Dr. Kenealy's son is a candidate for the vacant seat.

Amongst the deaths recorded this week are:—General Sir J. Atchison, G.C.B.; Admiral Sherard Osborn, C.B.; Admiral W. Walpole; Col. H. J Day, Bombay S. C.; Col. E. S. F. G. Dawson, 93rd Highlanders; Lieut.-Col. P. Withington, late 7th Dragoon Guards; Mr. W. B. Gower, late of Ceylon; and Sir S Graham, Bart.

Friday, June 4.

—*Bombay Gazette*: "A large number of deaths from cholera have taken place in Baroda among both the European and the Native troops—4 Artillerymen at least have been struck down; 1 Fusilier; five men of the 22nd N. I. Regiment; and eight men (one of them a fine old subedar) of the 9th N. I. Surely, the families of these unfortunate people ought to receive some compensation at the hands of the Baroda Government for their bereavement"

—Sumshoodeen Ahmed Williams, a European who adopted the Moslem religion about two years ago, was yesterday charged with having obtained Rs. 39 under false pretences; and also with having a toney the property of Sackia Gopal, without giving a satisfactory reason for having it in his possession. Case was adjourned.

—Deaths last week, 351.

—A postal peon was yesterday taken up charged with appropriation of letters. The non-delivery of 58 letters has been discovered.

Selections.

YOUNG MEN'S MEETINGS.

Mr. Henry Drummond, who has conducted these meetings in most of the large towns visited by Messrs. Moody and Sankey with wonderful success, has now taken the lead of the 9 to 10 p. m. meeting in St. Mary's Hall, London. He brings to the work a large and varied experience, besides which, he is, in the literal sense of the word, a young man, and gifted by God with many qualifications for this special work. He rules over the meeting with a firm yet gentle hand, and possesses the happy knack of putting every one quite at his ease, and making him feel he is one of a circle of friends met for the common welfare. Some of the meetings during the past week have been full of interest, and much important testimony has been elicited. It is desired, if possible, to encourage the *young* converts to state briefly the circumstances of their conversion. This serves a three-fold purpose. It affords them an easy opportunity of confessing Christ before their fellows, which is as much an element in healthy spiritual life as faith itself. It is an encouragement to others to do likewise, and serves to remove any difficulties that may linger in the minds of the babes in Christ, who at these times are numerous. Another, and perhaps the most important object to be gained is, that not a few who go to the meeting careless and indifferent are pricked in their hearts by hearing these simple, sometimes trembling, but none the less telling experience of these young men and lads. Under Mr. Drummond's fostering care we trust this effort to reach the thousands of young men of London will widen and deepen till, like a broad and sweeping river, it becomes the bearer of blessing to many far and near. We would earnestly advise our readers to use their influence with young men to secure their attendance.

A SCEPTIC SAVED.

The following is from a manufacturer in the City, who has been deeply interested in these meetings:—

I send you a sample of this glorious work of God. This case can be vouched for by many independent witnesses, many of them business men. Last week, on the night when the text was, "Son, remember," a young, but violent and very determined sceptic, of about the age of twenty, came into the men's meeting, and gathered around him a small crowd, who were all opposing him. Of course, this was apparently very unfair and unequal, but then it was prompted by the extreme language the young man employed, and by his erratic statements, such as, God would not be so wicked as to send him to hell; he served God as faithfully as any one; he was sure there was no hell; he needed no salvation; was no sinner; Satan did not exist; he knew as much about ethics, etc., as any one—the usual line of statement and expression in vogue with sceptics. The phrenologist he did believe in; he had examined his head and told him he was of a sceptical tendency, and would always be so, therefore God was to blame for the views he held, as they resulted from physical formation, etc. In fact, he appeared to be equal for any emergency, like a young lion. He was left, and many told him he would be prayed for; I for one, and doubtless many others, held him up at the throne of grace at home, and the event, if forgotten by man, was not so by God.

A week passed, and on Tuesday night of last week in the young men's meeting our sceptical young friend appeared; and with a view to prevent him infusing any of the poison of Satan into young quickened souls, I drew near, not, however, intending to speak unless required. But who can describe the marvels of divine grace? I found it had subdued the lion, altered his nature, and had made him into a lamb. He told me God's Spirit had been dealing with him. He had come to make caricatures of scenes he had witnessed, and, of course, I thought it possible his present profession might be a disguised attempt to create a scene for a picture; but investigation convinced me to the contrary. I found his soul had been arrested about Thursday, and in his distress he sought relief in the inquiry-room. A clergyman became instrumental in removing many difficulties, and the exercised soul could hold out no longer. He went home and threw himself down before God, and then, like Jacob, wrestled in prayer till he found deliverance by believing in Jesus. He has since been a meek and humble, yet a rejoicing soul, approaching God as a loving and reconciled Father through Christ. I communicate this to you because I deem it to be a very striking case. Like Saul of Tarsus, the enemy of the cross is now saying, tremblingly and astonished, "Lord, what wilt Thou have me to do?"

On Friday night, at the young men's meeting, this young man rose and stated the circumstances of his conversion, and was listened to with breathless interest. He closed with words to this effect, "Now, like Thomas, I say to Jesus, My Lord and my God." We afterwards learned from him that he had been brought up as a Ritualist; when he was thirteen the clergyman became a Roman Catholic, and he followed him; but the result of five years of Romanism was to turn him from religion altogether and to make him an infidel. He added that he believed Ritualism was doing more than anything else to make young men infidels. He knew many who were once devoted Ritualists, but are now utter sceptics.

TO CHRISTIANS.

FAILURE.

Failure looked forward to, as a necessity, is a sure precursor of defeat

Failure looked on as a necessity of growth is a fallacy, dishonouring to and limiting the power of God.

The life of faith is not, in these things, the reverse of the every-day life of sense. A man who has weakly made up his mind to failure in this world's

affairs is incapable of effort. And no man would be fool enough to congratulate himself of failure arising from his own folly and want of foresight, because it made him a wiser man. Is perpetual defeat a source of *thanksgiving* to any *Christian*? True, God in surpassing love may bring the returning soul through a rich and blessed experience; but what possible right have we to say or think that He could not and would not have done for us far more abundantly without the defeat? A study of the word 'able,' to be found in the word so frequently connecting God's power with the believer's need, will astonish every *Christian* who has before given it only a passing glance. It will also cause grief and shame to possess him, at the thought that such treasure is to be had in Christ; but that, as far as he is concerned, he has drawn so little from the glittering heap.

A child whose constant and obstinate answer, when urged to overcome a fault, is 'I can't,' has a determination hidden away out of sight—'I won't.' The 'child' who is putting away from himself Him who "is able to keep from falling,' is saying, in the inmost recesses of his soul, 'I won't be kept.' *Known sin indulged is a willing withdrawal of ourselves from the power pledged 'to keep us from falling.'*

The eight spies, and the whole congregation of Israel, looked forward to defeat, Num. xiv. These timorous souls utterly destroyed the balance of things. The enemy's walls reached to heaven; the host, on whose side omnipotence fought, were as grasshoppers! They wept, instead of burnishing their armour to an accompaniment of songs of hope. They courted defeat, and defeat came—'The Amalekites came down and discomfited them.'

Be entreated to cease looking on defeat as a necessity of your life—a life 'hid with Christ in God.' Blot out from your minds, as utterly dishonouring to Him who died, that you 'might be *saved* from a *present evil world*, according to the will of God,' that defeat is a necessity of growth. Let it be written before you, in unmistakable characters, 'Defeat is sin'—'Defeat is making God a liar.'

The word is full to overflowing of promises of help, grace, victory through Christ. From every defeat we have lost ground to regain. At the end of long years we are amazed at what, in the circumstances, need never amaze us—our slow growth. Henceforth let us erase from our personal Christian creed these two fallacies, that we must fail, and that failure is a necessity of growth. Rather let us, strong in the Lord and in the power of His might, say, with those noble souls long ago, 'Let us go up at once and possess the land, for we are well able to overcome it.' Let Jonah's gourd, and David's agony, and Peter's bitter tears be beacons to warn us. Let our experience be, 'This is the victory that overcometh the world, even *our faith*,' that so our song may be, 'Thanks be to God, who *giveth* us the victory, through Jesus Christ our Lord.' Amen.

M. G. M.

—*Times of Blessing.*

THE IGNORANCE WE HAVE GOT TO DEAL WITH

An evangelist went for two nights to a place in Hampshire where there is a godly minister, a man who preaches the gospel. Before he left, the friend with whom he was staying asked him to go with him to see a man who was dying. So the two went together to the dying man's room. 'I am sorry to see you so ill,' said our friend; 'but I hope it is all right for the better land.'

'Oh yes, all right, I hope.'

Then said our friend, 'What a blessed thing it is that a sinner can have a sure and certain hope of eternal life!'

The man looked up. 'Sinner,' said he; 'I be no sinner. I have been to church every Sunday for twenty-two years, and never missed.'

The gentleman tried to convince him that he was a sinner—the first thing to be done in all preaching; but he failed altogether. He tried to describe what he himself felt of his own sinfulness.

'Oh,' said the man, 'you must be a bad 'un.'

The gentleman saw he could make no impression in that way; he tried another plan. He spoke of the Lord Jesus Christ, how He came from heaven to earth, and died in the place of the sinner on the cross; and he said: 'Now, what do you know of the Lord Jesus Christ?'

And the dying man looked up and said, 'I never heard of the gentleman.'

Our friend said, 'Can you really tell me now, with your full senses and your mind quite clear, can you really tell me that, after going to church for two-and-twenty years, you never heard the name of the Lord Jesus Christ? Why, you heard at the end of every prayer, "for Jesus Christ's sake."'

'Oh,' said the man, 'I heard "for Jesus Christ's sake," but I never knew what it meant.'

He had been hearing gospel sermons for twenty-two years, but they didn't reach him! Why? He did not understand the language.

Oh, what a lesson to all who preach or teach Christ, to make their message clear to the most ignorant!—*Ibid.*

'TIMES OF REFRESHING.'

BY REV. JOHN MATHESON, HAMPSTEAD.

The man must be blind who does not 'discern this time,' which has come to us in the million-peopled city, as a time of 'refreshing' from the presence of the Lord. Who has ever seen or heard of any time like it in the history of London? It is certainly marvellous that within little more than five weeks two evangelists—strangers—by the simple preaching and singing of the gospel, should have stirred London, as these men have done, from the north to the south, and from the east to the west. They have already taken possession of the city; and while as yet the great bulk of those who crowd to their meetings are not only church-goers, but many of them Christian workers, they make the success of their mission the more marked, as it will make it the more permanent. Christians have been greatly quickened, established, strengthened, settled, and at the same time stirred up to work more diligently and more hopefully than ever before. Not that these wondrous gatherings day by day are confined to the members of the different churches, for in various ways we learn that not a few who never before entered a place of worship have attended and been brought to Christ. The interest excited has pervaded all ranks and classes, from the Princess of Wales downwards. The crowded assembly, for the place of meeting is usually packed to the door—whether it be Her Majesty's Opera House with its 5,000, or the East-End Hall with its 9,000, or the Agricultural with its 14,000—the rapt attention with which all listen, the deep emotion visible on so many countenances, and above all, the hundreds who flock in to the inquiry room,—all this testifies to the greatness of the work already accomplished. How can we account for it? Just as the scenes in Jerusalem at Pentecost were accounted for, 'Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear.' 'This is the Lord's doing; it is marvellous in our eyes' Undoubtedly, there had been much done in the way of preparation for the visit and the work of our beloved brethren. The press was largely used, and much information circulated, regarding the work of the Lord in the hands of these men in other places; and there was much prayer on their behalf, and great expectations entertained of answers to prayer on the part of most of the ministers and Christian workers in London in sympathy with evangelical truth. But after full allowance is made for all this preparation, the effect already accomplished, and the good already done, fill us with adoring wonder. I believe many now realize that, in asking and expecting a blessing as we did before these evangelists came to us, there was no little unbelief mixed with the faith in which we asked and waited for the answer. But it is in dealing with the cases of individuals in the inquiry room that one comes to see how widespread is the work, and how real it is. London affords scope for variety of cases such as no other city in the world does; and judging from one's own experience in dealing with inquirers, there must be not a few of all classes of society who find their way into the inquiry room.—*Ibid*

A HOLY LIFE.

A holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul, or John, like that of Rutherford, or Brainard, or Martyn. Little words, not eloquent speeches or sermons, little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Shiloah "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrents, noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity. The avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements, to little words, and looks, and tones; little benevolences, or forbearances, or tendernesses; little self-denials and self-restraints and self-forgetfulness, little plans of quiet kindness and thoughtful consideration for others, to punctuality and method and true aim in the ordering of each day,—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes it slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up, and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Times of Refreshing.*

UNITED STATES—MASSACHUSETTS.

Two Massachusetts men met on the banks of the Fox River, Illinois, and bowing together in prayer commended to God the interests of the old Bay State. As they prayed their hearts burned; and from the fire then kindled thousands and tens of thousands have been spiritually warmed and quickened.

The questions asked by them were, 'How shall we utilize the latent power in our churches, and rouse our young men to action? How may we co-operate with pastors in reaching those who are drifting away from all religious influences? How may feeble churches be quickened and vitalized?'

To plan was to act, to pray was to practise; and the result of that conference was a plan brought before the Massachusetts Committee of the Young Men's Christian Association, which should, if carried out, reach hundreds of churches. In accordance with this idea, forty towns were visited the first year, and meetings of two to three days held in each place; K. A. Burnell of Illinois, being secured to be present at each session, he being accompanied by two to four more members of the committee. For four successive years this visitation of the churches has been made, occupying three to four months each year. This winter C. J. Littlefield, of Boston, is employed at a moderate salary, as he devotes all his time. The members of the committee receive no compensation, giving cheerfully time and money to the cause. The call from various parts of the State is for these 'gospel meetings,' and of course it is impossible to accept all the invitations. The cordial co-operation of conservative pastors in this work is delightful. The meetings are characterized by 'sanctified common sense.' Practical questions are discussed. The Bible is the central point around which crystallize the best thoughts of clergymen and laymen. There is no excitement, no attempt to 'get up a revival,' but simply and earnestly to present truth in a winning aspect.

No religious enterprise in modern times has been more successful. Commenced in weakness, it has become a mighty power. Whole towns have been roused to newness of life, discouraged pastors have been cheered, indolent laymen quickened, dead churches invigorated.

Other States have copied the example of Massachusetts, and this winter Vermont has had a canvas which has been signally blessed. New Hampshire has been signally blessed, and the work goes on to the glory of God and the winning of souls. Other States have been inspired by the example first set by the 'Old Bay State,' and the result in the conversion of souls cannot be measured.

This brief story of a mighty work shows that God blesses those who in His strength lay broad plans and seek wide fields of usefulness.—*N. Y. Observer.*

Miscellany

—*Times of Blessing*, April 8th; Newsome's Circus Liverpool:

After the opening services Mr. Drummond introduced Mr. Soltaff of London, who related several

INTERESTING INCIDENTS.

There were once two little boys who slept in the same room. Preparing to go to bed, one said he would not lie down without Jesus. The other said, neither would he. They knelt down together, and prayed and wept. One, two, three o'clock in the morning struck, and still they were on their knees. At length there came the verse, 'Him that cometh to me I shall in no wise cast out,' to the one, and 'The blood of Jesus Christ His Son cleanseth from all sin' brought alike joy to the other. The younger of these two boys sails from Glasgow this week as a missionary to the very spot in Burmah where Captain Macready was murdered. The other lad stands before you.

STORY OF A YOUNG MAN.

One Sabbath day, going to a children's meeting in the East End of London, and passing a field where sceptical young men congregate, Mr. S asked an interesting-looking young fellow to accompany him, which he did. This lad was greatly concerned with what he heard, returned in the evening, accepted Christ, and ever since has been most consistent. He is a printer by trade, and his companions emptied a pailful of printer's ink over him one day because he would no longer drink with them, and it took him an

hour with turpentine to get it out of his hair. When the question was asked in the Agricultural Hall last Sabbath, 'Who would join in endeavouring to bring sinners to Christ this week?' Jim was one; and he determined, if possible, to begin that very day. So in the evening he was accompanied by a little fellow who knelt down in the inquiry room, and prayed, 'O Lord, I'm a great sinner; Thou saved Jim two years ago,—save me.' One day I was asked to go and see a little fellow of ten who was dying. I was engaged, but my brother went, and found a little boy lying in rags, with a costermonger's basket for a pillow. His widowed mother had a large young family, and this boy of ten was the bread-winner, had worked from 8 A. M. to 10 P. M., for which he got 8s. a week, and of course soon broke down. My brother asked if he was happy in Jesus. 'Oh, yes! I am,' said the boy; and they talked lovingly of Him together. He was much afflicted with shortness of breath; and being asked what he would like prayed for, said, 'A little breath, a little rest;' and when the family slept that night, an angel came and took Tommy to the rest he prayed for. Oh, brothers! look out for the little overworked chaps in Liverpool—bring them to the arms of Jesus.

The meeting being thrown open, and several confessions of Christ made, a young clergyman from the neighbourhood gave faithful testimony in a manner so impressive as to transfix the sea of serious eyes. He said he had been an ordained clergyman for three years, and all that time did not know whom he was preaching about. He went to hear Mr. Moody; and meeting a brother clergyman, asked him, 'How do you know you are saved?' 'What!' said his friend, 'do you not know? "Believe on the Lord Jesus Christ,"' etc. I saw it at once: all the time I had been working up to the Cross. Knowing a young woman who was very good, very religious, taught a Sabbath school, etc, it occurred to me that she might not be saved; so I went and asked her, and found that she too had just seen it for the first time in her life, and now believed. You can be saved solely, wholly, and *only* by the blood of Jesus. It is a gift—something you get. Believe, and you have eternal life; believe, and though your sins be as scarlet, they shall be made white as snow. There is not a man here to-night who, if ready to give himself for life over to Jesus, would not walk away saved for ever.

PROVIDENCE, NOT CHANCE.

Mr. Archibald Brown, the Spurgeon of the East of London, a massive man, with strength in his face and his tones, here entered the circus, and was asked to speak for ten minutes. 'You, who are Christ's,' said he, 'it is impossible to tell how much good you may do by endeavouring to bring men to Him. There may be souls waiting for you to speak but a few words to them. Last Tuesday week, standing behind Mr. Moody in the Agricultural Hall, I saw a man before me trying to hide that he was crying; and I determined when the service was over to speak to him, hoping that the Lord might make me a blessing to him. Notwithstanding my efforts, I quite lost him in the crowd at the close, and was much disappointed. As I wished to attend the evening service, and it was too far to go home, I walked through several streets, and selecting a quiet coffee-house, went in and ordered tea. Shortly the person asked me to walk in to a more comfortable room, which I did, and there sat the man I had seen in the hall, and lost in the crowd! I don't believe in chance; and I thought is was the Lord's guidance that had led me to past through many streets and select this particular house—there find the man I was anxious to see. It does indeed require a little tact to break the ice to sinners; and when he gave me the opportunity, and I told him that I had been praying for him all the afternoon, his surprise may be imagined. After convincing him by telling him where he had sat, the part in the address that had affected him most, and how he had tried to hide his tears with his hat, we fell into a long conversation; and he found rest for his soul. Afterwards, he said that in Devonshire, where he lived, he had built a hall for playing cards, and formed card parties, and now he did not know what to do. I got him to determine to stick out for Christ at once. There wasn't a word dropped there but you might all use. Now,' said Mr. Brown, 'I'll tell you

'HOW I FOUND THE LORD!

'It is fourteen years ago; and I was at a meeting in the house of that good old man, Captain Blackford, where they sang that night a hymn, ending, "I will believe, I do believe, that Jesus died for me" I was asked to go there by the young lady who afterwards became my wife, and who died a year ago. The words rang in my ears as I went home, and drove me wild. Drawing a circle round me with my stick, I said: "A short life and a merry one, even though I be damned in hell at last!" But all that night I walked my room in torment. Next day, taking *The Sinner's Friend* in my pocket, I went to the Crystal Palace, and on a seat under a tree read the first page. Springing up upon the seat, I said: "I, a wild, reckless young man, take Thee, Christ, as my Saviour for life." And now, after fourteen years, Jesus is more and more precious to me than ever He was.'

—Same, April 15th: The Rev. Wm. Taylor of California, who was telegraphed for by Mr. Moody when engaged in his recent evangelical labours in Bengal, to come and assist in the great work now going on in London, arrived in this country from Calcutta about a fortnight ago. Mr. Taylor filled Mr. Moody's pulpit at the Agricultural Hall on Monday, 29th ult., when the latter was here. Coming for the first time in his life before such an immense audience, and having just landed from a rough sea voyage, Mr. Taylor did not receive justice when some papers compared him unfavourably with Mr. Moody. He is a different man from Mr. Moody altogether, being tall, square-shouldered, and imposing. He has a fine head and expressive eyes, wears a long, grizzled beard, and speaks in clear-cut sentences, with a slight American accent. He recites whole chapters from memory, and his elocution is perfect. He is a hard thinker, and goes over his ground inch by inch till his position becomes impregnable, and convinces the most obtuse. His illustrations are vivid, and speak of many lands. All the New World and much of the Old contribute tender theme, and startling story personally achieved. One recalls Livingstone when remarking how his faculties and powers are all alive, and ever on the alert; and seeing that his soul is ennobled by the grace of God, and his heart set on winning souls to Christ, it needs only to know what an honoured servant of God he is for us to esteem and love him. Mr. Taylor is not altogether unknown to our readers. On his arrival in London in 1867 from South Africa, where through his instrumentality, a multitude of colonists and Kaffirs were brought to a knowledge of the truth, he was invited to take part in the special services in Edinburgh, and preached in Free St. Stephen's, New North, and several times in Free St. Luke's. After that he went to the West Indies, and then returned to Australia, where his preaching was wonderfully effectual.

Wednesday, 7th April: As each evening comes round, Mr. Taylor gets more and more powerful and eloquent; and he spoke to-night as if leading on an army against sin, the flesh, and the devil, so that at the close the inquiry room could hardly contain the number of seeking souls that followed him into it. Matt. xii. 22.

At Newsome's Circus:

Your correspondent obtained the three minutes, and said he had come to Liverpool for a purpose of his own, and found he had to wait a week or two till it declared itself. Drawn into the mighty whirlpool, of which he had no foreknowledge, he who, on account of backwardness and want of encouragement, had till then been a useless member of the Church of Christ, stepped at once to the front. In his feebleness God had been his strength; God gave Him words and fervour; God filled his heart, and enabled him to write for the world of this tide of blessing; he was preparing to return home full of joy. Friends may frown and men misunderstand you; but if you, brothers, start in work for God with whatsoever your hand findeth to do, do it with all your might, depending solely and only on God. He will be not only the strength of your heart and your portion for ever, but in everything your exceeding great reward.

—Report of the Basel German Evangelical Mission in South-Western India, for 1874.

Mr. Walter says: In March 1874 a well-to-do, respected man of the fisher caste, of the name of Kunaly, came from Calicut to Chombala to become a Christian. He had formerly been a zealous and devoted worshipper of the goddess Bhagavati and had therefore spent much money on his heathen ceremonies. With all that he could not find that pardon of sins and peace of the heart after which he longed so much, and this weakened his faith in his religion. On the other hand it made him more inclined to open his heart to the Gospel, which he frequently heard preached by Missionaries and Catechists on heathen festivals. The Word of God took hold of his heart. He spoke with his wife entreating her to join him in becoming a Christian, but she refused, and he had to forsake house and wife, and children and lands, for Christ's name's sake, and came to Chombala quite alone. I soon commenced to instruct him for baptism, when he showed much zeal and sharp understanding, and being able to read he occupied his leisure hours with reading his Bible. He was frequently interrupted by visits of his wife, his relatives and many other caste-fellows, who tried by entreaties, tears and lamentations to take him back to heathenism. Through several months these exciting scenes were repeated almost daily. But instead of yielding to their entreaties Kunaly gave witness of his Lord and Saviour with increasing boldness, and preached the Gospel to his friends. When these saw that nothing availed with him they turned to sorcery, made offerings to various temples, and spent much money to have his mind changed. One said to Kunaly: "I have spent 150 Rs. and brought offerings to Kuttichadden, that he may bring you back to us, but you seem as firmly resolved as ever to become a Christian." Kunaly smiled and said he well might have saved that expense. A demon-priest told his relatives: "Alas you ask an impracticable thing. I cannot move Kunaly by sorcery, for he has joined the Christians, and my sorceries are powerless against them." Once they said, they had come for a last trial and entreated him again to join them. But he said firmly, he would live and die to his Saviour. Then they began to curse him, declared him to be dead, and every connection with him ended. But they would not yet give him up. One evening some former friends came to him, and after some conversation asked him to accompany them for a short distance. As soon as they had him alone, they by some trick made him lose his consciousness, and when he had swooned they quickly carried him away. The Catechist and I were absent at the time, but as soon as I heard of it I hastened after them and overtook them at a mile's distance from Chombala on the seashore. Kunaly was surrounded by more than 200 fishermen, who hurried along with him southward. When he saw me he took courage, and called out: "Let me free, you will take me to hell, but I will return with the Sâhib." They were enraged as if possessed by demons, and all Kunaly's struggles to free himself were prevented by hands that clung to him on all sides. I tried to turn their attention from Kunaly by preaching to them, and this had with God's help the success that he could escape and run away. But then their whole rage fell on me, and they seemed resolved to be revenged on me. First they tried to drive me into the sea. When I escaped from the water, they roared out: "Let us drink his blood." And from the many blows and kicks that fell on me I could perceive that they meant to carry out the proposal. But in the mean time a number of Christians and heathen toddy-drawers had come up, and seeing my critical situation they took me and and hurried with me towards the house of a Tiyar that was not far off. Before reaching it I was again seized by a strong fisherman and grasped so firmly that I was near crying out from pain. But my deliverers succeeded in ridding me from his grasp and bringing me into the house, where they quickly bolted the door. Whilst I was lying in the inner room of the house quite exhausted, and was treated with much love by its owners, the fishermen besieged the house, so that the Christians and Tiyars found it difficult to keep them off. After a while Kunaly also found his way to the same house. Four men had run after him and taken him on their shoulders to carry him to their houses. But he was by God's help enabled to shake them off and find refuge with me. Now the Police came up, and under their protection we returned to Chombala late at night, thanking the Lord for His gracious protection during the dangerous events of that terrible evening.

To prevent a repetition of this scene I laid a complaint against the ringleaders in the Court of Wadagherry, when they were fined 75 Rupees.

Still they tried to win Kunaly back, and promised him a large house and 1000 Rs. if he would come to them. They also used sorcery against him.

At this time another man of the Mugayar caste professed Christianity, but without being obliged to leave his house. When Kunaly went to see him, he again fell into the hands of the fishermen, who brought him to Mahé (French territory) and kept him there. When we heard this sad news we daily assembled in the church, praying God that He might deliver Kunaly and give him grace to remain faithful. The Lord heard our prayer, and one evening Kunaly entered our house quite unexpected. You may imagine our joy and gratitude, and what refreshment it was for our faith. He now related his story. In the week of his imprisonment he was sorely pressed with promises and threats of all kinds. But the Lord upheld him. And behold! in the room in which he was confined for six days he discovered a Malayâlam Bible, from which he drew much strength and comfort. Seeing that they could not bend his mind they brought him to Tellicherry to the elders of their caste. There he was again imprisoned, but to his great astonishment and joy he there too found a Bible, which he read with prayer. So he had even a rich blessing from his captivity. He often declared to his opposers: "By no means whatsoever will you prevent me from becoming a Christian." At last he managed to escape, and hastened back to Chombala.

He now earnestly desired to be baptized, and this was granted to him on the 21st June, when he received baptism together with the abovementioned man of the Mugayar caste. Many heathens were present, and before them and the Christians Kunaly with joyful assurance gave witness of the faith within him. He desired to receive the name Henry, which had become dear to him through a tract (existing in Malayalam and Canarese) called "Henry and his Bearer."

Munichogi, the elder brother of Kunaly Henry, has followed him into the Christian church. But being afraid of the entreaties, threats and other measures of his relatives he went to Palghaut, where he joined the Christians on the 26th October, and is now under instruction for baptism.

Mr. Diez says: In June 1874 a Cheruman family, consisting of 11 persons, came to our out-station, Wadakanchery. They were originally slaves of a rich land-owner in the Cochin territory, whom they had left, as they alleged, on account of ill-treatment with the desire for bodily freedom and eternal salvation. When we were convinced of the truth o-

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their statements, we could not but admit them as Catechumens. For more than a month their former masters, assisted by friends or by police constables, did all in their power to get hold of their persons. Flattery, promises, intimidation, bribing the Catechist, waylaying, were all tried in vain. But on Sunday, the 23rd August, one of the owners appeared in company of some friends, a Cochin peon and a British constable, serving warrants purporting to have been issued by the Cochin Government. Without regard to the protests of the Catechist, ten persons were seized and first taken to the Police station. After this, Antony, a Christian relative of the Cheruman, was kidnapped in the juhgle. The slave-owners intended to seize in like manner the Catechist and two other Christians in Wadakanchery; but their plans got wind and were frustrated. Mr. Knox the Head Assistant Collector and Mr. Porter the Superintendent of Police did their best to bring the evil-doers before the bar of justice and to get back the kidnapped persons. These had been brought into the Cochin territory, where Antony and his brother-in-law were chained and put into prison. After a month one of the slave-owners took Antony from his prison and advised him to deny Christ and remain with him, when he would send for his wife and children, otherwise he would kill him wherever he might be. Antony rejected his advice, and, though very weak, made good his escape; we saw him in Palghaut on the 1st October, half starved and broken in spirits.

The Collector of Malabar and the British Resident in Cochin made unremitting efforts, and at last succeeded in having six of the kidnapped persons delivered up to the Magistrate at Palghaut. Four were said to be too sick to travel, but when the Magistrate's dresser was sent he found them in perfect health. So they too had to be given up. On the 4th January 1875 they were brought before the Magistrate, who told them they were free and might choose any abode they liked.

Although we have been the persons wronged, yet the higher castes hate us more or less for the interest taken in the welfare of these friendless Cherumans, as several of their friends and caste-fellows have thereby been thwarted in their plans of oppression. The benefit of a just and powerful Government has been put forth in a strong light, and we thank God for all His help and comfort in our anxiety and distress.

Services in the chief stations are conducted mostly by the European Missionary, but frequently the Catechists take their share in this work too, whilst in out-stations it falls chiefly to their lot. Prayer-meetings in several houses of the congregations, frequently conducted by private Christians and only now and then attended by the Missionary or the Catechist, can be found in many congregations. The annual week of prayer is (we think) observed in all congregations. Each district has its Missionary festival, where Christians from the whole district flock together, as in olden times the members of the sacred nation came together in Jerusalem, "whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord." Prayers, speeches by Europeans and Natives in turns, and many songs by the congregation and several choirs, refresh the heart, produce a feeling of oneness and enliven the missionary spirit. The sick are visited by Elders, Catechists and Missionaries. They and the poor and aged are taken care of, in by far the most cases, however, from money collected within the congregation itself. In out-stations commonly a Catechist or Evangelist is stationed, or when the congregation is large a Deacon is ordained for it. In all of these places, but especially in those without Deacons, the Missionary of the chief station pays frequent periodical visits to superintend the work, and himself ministers to the spiritual wants of the Christians. We try, if possible, not to let Christians stand alone without some kind of provision for their spiritual wants and their supervision.

The Evangelist Daniel Villany died from smallpox on the 23rd July 1874 in Karuwapara (out-station of Palghaut, of "Catechists and Evangelists"). His wife followed him on the 12th August in Paraperi (near Codacal), where she had gone, along with her children, to live with her parents after her husband's death. On the 2nd August she first fell sick, and on the 8th the heat of the fever was so strong that she restlessly rolled about in her bed. She sent for her mother, gave her children over into her care, prayed with much fervour to the Lord to deliver her, and sang in Malayálam two verses of the song: "What, what is this, that steals upon my frame? Is it death? Is it death?" She told her mother: "Mother, do not weep and mourn. I am happy if the Lord through this sickness calls me to Him. Bring my children up well. I am so happy, I could be with you for a week. Do not weep." She comforted her brother and admonished him faithfully to follow the Lord. To her father she said: "Father, I have not the least fear, I rejoice that the Lord calls me away. I have no sorrows left. I know as long as you live my children will not want." When her father said: "The Lord helps the orphans," she replied: "Yes, father, I know it;" and then she committed her children in prayer to the Lord's hands.

On the 11th she felt some relief, but on the 12th the disease was stronger than ever; an intolerable heat and unquenchable thirst increasing more and more in the course of the day till she sank under it.

She bore her pains with Christian patience. When her father asked: "Are you not afraid?" She replied: "Why should I be afraid? I am not afraid to go to my Saviour. Nay, I rejoice at it."—Her father said: "Has the Lord forgiven your sins?"—"Yes, the Lord has fully pardoned my sins," she replied joyfully, with firmness. Once she exclaimed: "Oh Lord help me! Oh Lord, how can I pass through the valley of the shadow of death?"—Another time: "My help is with God, in Him I believe, He will not forsake me." In the evening of her last day, she said: "Father, why must I delay so long?" The father replied: "My daughter, the Lord's time has not yet come;" then she prayed: "Lord, I wait for Thy will." When the heat still increased she desired to be bathed with cold water. Her father told her that Jesus had cooling water for her. "Oh yes!" she exclaimed, "I know that with him there is living water and only there my sufferings will end." And they did end soon. A few hours later the disease had consumed her whole strength, and towards 8 o'clock of the same evening she was allowed, as had been her great desire, to commit her spirit into the hands of her Saviour full of peace and joy.

Mr. Titus Costa reports from Dharwar:

In June 1874 there was an extraordinary festival to the bloodthirsty goddess Demavva, which lasted nine days, and to which many thousands of people crowded together. We and the Missionaries and Catechists from Hoobly profited by this occasion to preach the Gospel to the masses. We had been threatened with violence and warned, but we could for several days preach without any hindrance, and sometimes we had 700 to 800 hearers at a time, so that thousands must have heard the Gospel in these days.

TELEGRAPHIC NEWS.

London, 28th May: The Arctic Expedition will leave England to-morrow.—Captain Boyton has succeeded in crossing the Channel in his patent life-preserving apparatus.

Paris, 27th: The Committee of Thirty is engaged in examining the Constitutional Laws.

London, 29th: The following appointments have been gazetted:—To be Field Marshals: H. R. H. the Prince of Wales, General Sir J. F. Fitzgerald, G.C.B., and the Maquis of Tweeddale; to be Knights Grand Cross of the Bath: Generals Sir Thomas Reed, K.C.B., Lord Rokeby, K.C.B., and Sir John B. Gough, K.C.B., Lieutenant-Generals Sir C. J. Van Straubenzie, K.C.B., Sir A. A. Spencer, K. C. B., Charles Stuart, Sir John Garvock, Sir N. B. Chamberlain, K. C. B., G.C.S.I., and Sir Alfred H. Horseford, K.C.B; to be Knights Commanders of the Bath: Lieutenant-Generals Burke Cuppage, Hon. George Cadogan, Sir Fraucis Seymour, C.B., William O'Grady Haly, C.B., Major-Generals E. A. Holdich, C.B., E. B. Johnson, C.B., Henry Daly, C.B., and J. C. Browne; to be Companions of the Bath: Lieutenant-Generals W. R. Faber and David Pott, Major Generals C. L. B. Maitland, W. C. Forrest, Richard Hamilton, Colonels James Conolly, G. B. Milman, H. L. Bruce, H. H. A. Wood, F. A. E. Loch, H. R. Burne, C. T. Aitchison, Mark Walker, P G. Pipon, A. A Nelson, P. R. Ross; H. C. Chermside, Hugh Rowlands, F. E. Appleyard, Thomas Maunsell, Lieutenant-Colonels T. C. Hamilton, W. T. W. Frennes, C. H. Ingilby, Joseph Jordan, Philip Ravenhill. G. S. Gough, G Hutchinson, H. D. Preudergast, H. E. H. Burnside, and Surgeon-Major C. M. M. Miller.—On his recent successful trip across the Channel, Captain Boyton started from Cape Grisnez, reaching Dover in 24 hours only, and arriving there was only slightly distressed.—The coal miners' strike in South Wales has terminated, the men having accepted a reduction in wages of 12½ per cent.

Berlin, 31st: Their Majesties the King and Queen of Sweden are now on a visit here, and have met with a most cordial reception.

Washington, 30th: President Grant has issued a decree, in which he states that he will not accept renomination to the Presidentship.

London, 1st June: In the House of Lords last night Lord Derby, in reply to Earl Russell, stated that the German Government had recently declared that Germany might be forced to strike the first blow in consequence of the increase of the French armaments, but that the threatened danger had been averted by the intervention of England and Russia.—A debate then took place on the recruiting question. The Duke of Cambridge made a speech in reply to Lord Hardinge, and to previous criticisms by Lord Elcho, in which he said that the quality of our recruits was satisfactory.—In the Commons the resolution proposed by the Marquis of Hartington, on the subject of the expulsion of strangers, was negatived. Mr. Disraeli's amendment was, however, finally adopted, to the effect that if in any sitting of the House any member shall take notice that strangers are present, the Speaker shall forthwith put the question that strangers be ordered to withdraw, without any debate or amendment.—It is stated in the *Army and Navy Gazette* that Sir John Michel, G.C.B., will succeed Lord Sandhurst as Commander-in-Chief of the Forces in Ireland.—The Plymouth and Aberdare Iron Companies have suspended payment, thereby involving a large firm of discount brokers and causing sundry minor failures.

PASSENGERS SAILED

Per P. and O. Str. *Geelong, 31st*:

For Southampton.—Lieut. McLaughlin, Mr. and Mrs Chisholm, Mr. Robert Finch; Captain and Mrs. P—t; Mr. W. Rayford; Captain W. E. Dundas, and Mrs. Grace Holden.

For Brindisi.—Rev. Mr. Thos. Faulkes, Mr W. Flint, Mr. J. McGill, Mr. A. P. S. Crosthwaite, Mr T. Duban, Mr E. F. Constable, Mr E. V. Parker, Mr. W. H Rattigan, Mr. W. S. Ball, the Rev W. J. Young; Mr. W. F. Minas, Mr Dan. Murdoch; and Mr. Cowasjee Jamasjee Badshaw.

For Venice.—Mr Korne, Mr. A. Mortimer, Mr and Mrs G. Lansell, Mrs. Donohoe, Mr. J. E. Bomes, Mr. F. J. Jefferson, and Mr. H. Hynes.

For Malta.—Mr. C. H. F. Clough.

Per Str. *Batavia, June 1st*:

For Marseilles.—Mr. John Saunders.

For Genoa.—Surgeon-Major and Mrs T. G. F. Martin, Mrs. H. de Laplace and two children, Mr L. Jahier, Mr Lennon, Mr. Steiner, Mr. Miller, and Mr W. A. East.

For Suez.—Mr. Goolam Nuxhum.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran, 2nd*:

From Southampton.—Mr. P. Carnegy, Colonel Carnegy, Mr. W. Mitchell, Miss Palmer, Mr. O. R. Mr. W. Hunt and Master Nicholl.

From Venice.—Sir Alex. Arbuthnot, and Mr. T. Parsons.

From Brindisi.—Mr. Macfie, Major M. W. Parker, and Captain Campbell.

From Suez.—Mr. James Stewart.

Per Str. *Guy Mannering, 31st*, from Liverpool:

Captain and Mrs. Wyndham, Miss Lekooska, Mrs Manderson, Mrs Ischaas, and Mr. W. Elderton.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara, 4th*:

For Southampton.—Sir Robert and Lady Stuart, Lieut M. G. Gelard, Mr. and Mrs. Fryer, Mr. Alfred Hornsey, Mr. Thomas Nash, Mr. Samuel Doughty, Mr. Chas Pebworth, Mr. Whitaker, Mr. J. Claridge, Mrs Chivers, Mr. Webb, and Mr. A. B. Niven.

For Brindisi.—Mr Gilder.

For Venice.—Lieut. Colonel Bonar Deane, Mr. Hermann Korne, Mr. W. H. Dobbie, Mr. Rasch, Mr. and Mrs. T. T. Forbes, and Dr. W Price.

Suez.—Mr. W. Foxton.

Domestic Occurrences.

BIRTH.

HARDING—May 14th, at Mahableshwar, the wife of the Rev. C. Harding, of a son.

DEATHS.

DAWSON—May 5th, on board the s. s. *Peshawur*, half way between Galle and Aden, the Rev. Wm. Dawson, of the L. M. S., Vizianagram, aged 58 years.

ALDERSEA—May 23rd, at Poona, Lucy Amy, daughter of Mr. S. Aldersea, aged 2 days.

ALDERSEA—May 26th, at Poona, Samuel Walker, son of Mr. S. Aldersea, aged 15 months.

SINCLAIR—May 26th, at Chickuldar, Berars, Robert Sharp Sinclair, Director of Public Instruction, Hyderabad Assigned Districts.

ROWELL—May 31st, at Waverley Hotel, Bombay, Arthur Edward, son of Harry Geo. Rowell, aged 6 years.

COSSERET—May 30th, at Callian, of heart apoplexy, T. G. Cosseret, Patrol, H. M.'s Inland Customs, aged 36 years.

"BOMBAY GUARDIAN."

Subscriptions received from May 16th to 31st, 1875.

Mrs. Russell, Dec. 1, 1875, Rs. 9-10; J. S. Haig, May 15, 1876, Rs. 10; J. S. Fido, April 4, 1876, Rs. 10; Mrs. Smith, 1875, Rs. 8; Dr. E. Brooks, Sept. 19, 1875, Rs. 10; T. Lafrenais, Aug. 14, 1875, Rs. 2-6-6; M. Hill, Oct. 24, 1875, Rs. 5; J. Small, March 1, 1876, Rs. 8; Major Vanheythuysen, May 29, 1876, Rs. 9-10; Dr. J. Vitters, April 12, 1876, Rs. 8; W. Jeddo, April 9, 1876, Rs. 8; T. Lidoetter, March 11, 1876, Rs. 8; N. Spencer, Senior, April 12, 1876, Rs. 8.

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Head Mistress,—MRS. MCDONALD, }
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Head Master,—MR. A. D. SMEATON, } with Assistants.
Head Mistress,—MRS. SMEATON, }
Music Master,—MR. JOSEPH SCHMIDS.
D. C. BOYD, } Honorary Secretaries.
D. MACPHERSON, }
BOARDERS (Boys and Girls)
are received by Mr and Mrs. Macdonald, and by Mr. and Mrs. Smeaton.
Bombay, 12th September 1874.

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